

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

Volume XIII.

NOTRE DAME, INDIANA, APRIL 10, 1880.

Number 31.

[For the "Notre Dame Scholastic."]

A Warning: Farewell to Youth.

BY T. A. DAILEY.

Youth! youth; there is but one bright blooming spring
In all the cycle of the hurrying days,
The lustrous sheen upon its gleaming wing
Corrodes and fades 'neath summer's burning rays.

I see the golden days of youth grow old
And bring me naught but cold remorseless care;
The joys I prized are dead,—the mold
And dust of time have buried all things fair.

And you, while basking in the gorgeous light—
The more than tropic, sensuous everflow
Of youth and home and friends! Oh, paint a bright
Background for evening memories' glow—
Pictures whose value with old age shall grow.

The Irish Discovery of America.

In No. 25, Vol. XII, of the SCHOLASTIC, an article of mine on American Antiquities appeared. It was an examination, as far as could be made from the ordinary source of information, of the diverse claims to discoveries in America previous to Columbus. While not denying the possibility of the truthfulness of those claims, it dismissed them all as not proven on the evidence adduced.

In an article in No. 25, of the present volume, "R. C. J." takes me to task for the slight regard offered to the Irish claims, and attempts to prove them founded in truth. The claim of the Irish discoveries, I considered as not proven until something better than second-hand evidence was given, and I refused credit to them until better authority was adduced. There is no land in all Northern or Central Europe, that has as long a *catena* of historians and annalists as Ireland, and in these must we look to find the truthfulness or falsity of the claims. It is simply impossible that such a noted event as the discovery of new and distant lands in the Western Ocean, and the settlement therein of Irish colonists should have escaped their notice. So credit, in my opinion, can be given only to the original "Annals of Tigemach," "Ulster," the "Four Masters," etc. These works are hard to procure, but the universal silence of the greatest modern Irish antiquarians and other writers, who have had recourse to these, justify me in the assertion, that naught is to be found in them favoring the theories of Irish discovery and settlement of America.

"It is certain, and without dispute," writes "R. C. J.," "that this country was discovered and known by some manner of means, long before Columbus's time; and it is

also certain, that the Irish can, and may, lay no little claim to having been at least among the first discoverers of this our land." The authorities he brings forward to sustain his point furnish us with two classes of facts. The first class go to show direct discovery and settlement of the Irish; the second, co-discovery with the Norse.

The authorities quoted in support of this theory are North Ludlow Beamish, who is introduced with a flourish of trumpets, and Prof. Rafn. The examinations of the statements of these authors, as given by "R. C. J.," as to the first class of facts is as follows: About 725, the Faroe Islands, and Iceland, in the 9th century—65 years before the Norse settlement—were discovered and settled by Irish emigrants. These facts are readily granted, as they coincide with truth of history, as far as I know, and can touch in nothing on our subject-matter of dispute—the discovery of America. We are now treated to a tale of a land "south of Vineland and west of Iceland," presumed to be the Carolinas, Georgia and Florida, known as Great Ireland or White Man's Land: and this story is told on the joint authority of Beamish and Rafn.

Before treating of this tale, I shall consider the authorities given. After a fruitless search through our standard cyclopædias, I have found in Allibone's inexhaustible store-house of authors, Vol. 1st, p. 146, the following notice of that excellent authority, Beamish: "N. L. Beamish—Hist. of the King's German Legion, 1803-16, Lon., 2 vols., 8vo. Discovery of America by the Northmen in the Tenth Century, 1841, 8vo." Not one word of comment in praise or dispraise is added, such comments that he lavishes on authors now unknown and insignificant. N. L. Beamish, F. R. S., was undoubtedly one of those many men afflicted with the *cacoethes scribendi*; and his authority is worth about as much as that of the gatherer of old legends and tales, John D. Baldwin, A. O. S. His authorities and sources of information, as can easily be seen, are second-hand; and, as far as "R. C. J." shows, the theories he sets forth are supplied with facts of his own brain. Prof. Rafn is a name of note among antiquarians, but was, through his enthusiasm, often carried off by lying stories. An example of how he was duped was given in my account of the discovery of the Grave of Susa, the Fair-haired, near the Falls of the Potomac. He was easily carried away by his enthusiastic search after hidden history.

As to the facts of the tale: Great Ireland is said to have only been incidentally alluded to by the northern sailors. It was known but by name until its locality was fixed, 1011, when the narrations of Thorfin Karlsefne placed it south of Vineland. Then comes Prof. Rafn's account of this expedition of Karlsefne, which was in company with Snore to Vineland. He captured some Esquimaux, who told him how "on the main land beyond there lived a

race white in color, who wore white garments, and carried flags aloft." This was then inferred to be Great Ireland. Prof. Rafn also states the existence in America of races different in manners, dress, and language from the Indians; and so also does Lionel Wafer, who further calls attention to the similarity of the Irish and Isthmus languages. Great Ireland was also mentioned by About Abdallah Mahommed Edrisi; and Ares Frode states that Ares Marson arrived in Great Ireland, A. D. 968, and there was baptized.

These as I gather them are the facts stated. As to the name "Great Ireland," it would doubtless have settled the question immediately if the original of it had been given, but I will treat this modern form, for Ireland is a name of later days. The land of the Gael was in those ages commonly known as Scotia Major, or simply Scotia; and Scotland as Scotia Minor, or Albany. May we not here look for the Great Ireland of Edrisi and Ares Forde? The supposition is probable in the view of further facts, as that in 976, when its locality was unknown, Forde speaks of Marson arriving in the land. The story of Karlsefne is worthy of little credit—it stands on the same footing as the other lying Indian tales invented to beguile the adventurous, of the Golden Kingdom, the Fountain of Perpetual Youth, and the countless other El Dorados of the past. The flags and dress, as the difference in manners and customs of Rafn's Indians are seen even to-day, and were forcibly seen in comparing Peru, Mexico, and other Indian lands. So all the descriptions given can easily be applied to the civilized nations of the South, to whom also can fit the very vague phrase, "On the mainland beyond." The difference in language and color are also nothing unusual. There are to-day white Indians, and were from the discovery, on the Isthmus and in Central America. Color is a most deceiving test of nationality and race. Wafer's similarity of Irish and Isthmus Indian is from conjecture, for Wafer is no philologist; and there is no study more liable to hasty generalizations than that of language. His method of word comparison would prove the identity of Latin and Choctaw. No resemblance of a radical nature has ever been found between any European and Indian language, and such conclusions are from conjecture. Finally, if this civilized and polished colony, as it must have been, did settle on our shores, where are their traces? Have they left none, when the nations of the Tollmas have given us their immense forts and temple sites, and the Norse their ancient remains in Greenland and Rhode Island? The two last civilized races were driven out by the present tribes, and both of them left memorials. Where are the Irish?

The second class of facts as to the discovery in connection with the Norse are readily acknowledged, and fully proven. For the Irish of Dublin then were under the Norse, and even the Gael sailed under their banner—so that as to the discovery and settlement of Greenland and Vineland (whenever that may be) the Irish may have, nay, it is probable, did sail with them.

The last position of "R. C. J." is taken on the tale of St. Brendan. For those curious to examine the question of this tale's reality, I would refer to the fabulous narrations of the voyages as given from the original by Irving; Columbus, Vol. 3, Note 25. That Isle is like the Atlantis of Plato, the Isle of the Seven Cities of the Spaniards, and the Happy Isles of the Greeks, all attempts to grasp at the dim stories of distant lands handed down from old times when such lands were known, and also to localize a happy

country, far away, of eternal rest, pleasure, and peace. The sole authority, Denis Florence McCarthy, given for its authenticity took it doubtless as a beautiful legend to be embellished by his gifted pen.

The question of Norse discoveries is a vexed one, but all allow that it proved to Europe of no value. Columbus was in truth the first to open in his day the dreaded paths of the Atlantic, and the glory is to him. As to his knowledge gained in Ireland, he wrote three years before, 1474, to Valo Loscanelli of his projected western route to India. Even if he knew of the Norse discoveries his voyage was not "towards Vineland, Estotiland, and Droges, but in search of Cipangù, Cathay, and the lands at the extremity of India."* The fact of the rotundity of the earth was not known by him, nor was it known as a fact till after his death. His discovery alone showed genius and proved of practical benefit to posterity.

Such is the stand that must be taken as regards the Irish claims. They cannot be considered as proven, until they have been substantiated by the annalists and historians of that age and time. For, on the evidence of such authors as Beamish and Rafn, building up improbable and absurd theories, they must be rejected, as they redound in nothing to the glory and honor of Ireland, a nation of civilization even in pagan times, but only throw discredit on her tales past and forgotten, but undoubted age of learning and advancement.

J. G. E.

* Irving's Columbus. Vol. 3, note 15.

Heat.

It is difficult to define the term heat; yet, on account of our familiarity with it both in regard to its effects on our bodies, and on inanimate objects around us, we may with propriety make some inquiries respecting it.

As in light, there are two theories on the subject, and these have been held with almost equal force of arguments by different philosophers. According to one of these theories, heat arises from a subtle imponderable substance, called *caloric*, which surrounds the ultimate atoms of all substances, and is capable of passing from one body to another. This theory was for a long time almost universally received, and is generally termed the *material* theory. It may be well to notice that according to it no new heat could be called into existence, the amount in the universe being constant and regular, so that the only way of heating any substance would be by transferring this *caloric* from the substance in which it resided.

The other is called the *dynamical* theory; and according to it, heat is not a material substance, but only the *motion* of the ultimate particles of which bodies are composed. Hence, as I said before, heat has something in common with light and sound; for, it may be asserted that just as sound is produced by the vibrations of the air, so heat results from a rapid vibration of the particles of any body, or, according to some, "the vibrations of an imponderable fluid by which those particles are surrounded." According to, and in support of this view, we find that motion is frequently converted into heat, and *vice versa*.

When a ball is allowed to fall from a height, it acquires in falling a considerable velocity. Let it now strike upon some hard substance, and it will immediately be brought to rest; its motion will not, however, be annihilated, as may be easily seen, if it is allowed to fall several times,

and then its temperature carefully ascertained. Then it shall be found that the motion of the ball has been changed into a *motion* of its ultimate particles, which is made manifest by the increased temperature. Moreover, careful investigation shows that this increase is directly proportional to the height from which the ball has fallen.

We may now say that the chief physical source of the heat we enjoy is the sun, which although situated at such an immense distance from us, nevertheless warms the earth by its rays, and causes it to support and produce animal and vegetable life. But yet, however, there is nothing as certain known in regard to the origin of the solar rays, although some clever hypotheses have been started and defended with much force and power of argument. So great, in fact, is the amount of solar heat received by the earth, that it has been calculated that it would be quite sufficient to melt in "a year a layer of ice surrounding the globe to the thickness of over thirty-eight yards." In addition to the solar heat, we have what may be termed internal or terrestrial heat.

In summer, if we dig down into the earth, we find the heat diminishing until we reach to the depth of about sixty feet. At this depth the heat remains constant and uniform all the year round, the summer's heat and the winter's frost being unable to penetrate. Again, if we sink still deeper, the temperature is found to increase at the rate of one degree for every sixty or seventy feet, no matter how deep we may go down. Hence, we may come to the reasonable conclusion that at the depth of a few miles, the temperature must be very high; indeed, scientists state that at the depth of nine or ten miles the heat is so intense that scarcely anything could resist it. However, as the melting point of any substance becomes higher as the pressure on it is increased, it is probable that the thickness of the crust of the earth is far greater than is commonly assigned to it.

It is curious to notice how the air, resting on the earth's surface, becomes warmed by contact with it, so that as we ascend above the earth's surface the temperature gradually diminishes at the rate of about one degree to every three hundred feet of elevation.

These are the physical sources whence we obtain heat, and by which our temperature is maintained. There are, however, other sources of heat, which are of great importance to man, and may be termed mechanical or chemical sources. The first of these is *friction*, which may be illustrated in a simple and easy manner, by the rubbing of the blade of a pocket-knife or table knife on a piece of wood, which soon becomes so hot that it can scarcely be touched with the hand, and is capable of inflaming a piece of phosphorus brought in contact with it. We all know, too, that the Indians not unfrequently have recourse to the rubbing of two pieces of wood together in order to strike a light. It may not be out of place to say that Count Rumford made some remarkable experiments on the point now under consideration. Being engaged in superintending the boring of cannon at Munich, he was struck with the great amount of heat evolved during the process. Hence, in order to determine the source of this heat, "he constructed a metal cylinder, weighing about a hundred weight, which was caused to rotate against a blunt steel borer. After the lapse of an hour the temperature of the cylinder was found to have increased from sixty degrees to one hundred and thirty, while the particles of metal worn off weighed only 837 grains." From this it became evi-

dent that the heat which had raised the temperature of the heavy cylinder seventy degrees could not "have been evolved by a change of capacity of heat in this small quantity of metal."

Many other experiments have been made to ascertain the source of heat caused by friction.

There are other sources whence heat emanates, and are generally known by the names of *percussion* and *compression*; the former has already been illustrated in the case of letting fall a leaden ball; but another of equal force may be made by striking a piece of soft iron several times on an anvil; and if an ordinary nail be struck several times with a hammer, its temperature may be sufficiently raised to ignite a lucifer match.

Another important source of heat is *chemical action*. We find that nearly all chemical combinations are attended with the production of a greater or less degree of heat. By taking sulphuric acid and pouring it into a vessel filled with water, the heat thus evolved will at once be seen; and when the act of combination goes on very rapidly, light, as well as heat, is often produced, and the change is then known by the term *combustion*. There are many theories in regard to *combustion*—whether there is such a thing as spontaneous combustion has of late years been attempted to be proven; yet, like many other strange phenomena of nature, the cases in which spontaneous combustion are said to occur lack the necessary proofs for rendering them established facts.

Vital action is another source of heat that demands attention; the temperature of the human body being above that of the surrounding air. This may, however, be regarded as the result of combustion, for the carbon of the food taken into the system unites with the oxygen of the air, and by this slow combination heat is produced which maintains the temperature of the body.

These, with the exception of *electricity*, are the various sources whence heat emanates,—a force or power so closely connected with life, and on which it in a great measure depends. In it, as in every other creation of God, we find food for reflection—a reflection that tends to the acknowledging of a God infinitely powerful, holy, just, and wise.

J.

Intemperance.

Intemperance is a subject that has engaged the ablest orators and writers of all civilized nations; and though their charitable and philanthropic labors have not entirely succeeded in eradicating that abominable vice, and arresting the downward course of those addicted thereto, yet, it must be acknowledged, that their humane efforts have saved many and many from a drunkard's grave. Man, being endowed with reason, and created to the image and likeness of God, should strive while here below to love and serve his Lord and Master, so that when he quits this world he may have the assurance of an eternity of joy and happiness; and never should he prove recreant and incorrigible, otherwise his lot will be the company of the evil one in endless woe. It is something conceded by all wise men that it is far easier for a rural population to save their souls, than it is for the hapless denizens of crowded towns and cities, because in the latter there are more temptations and occasions of sin.

Give fools their pleasures, knaves their gambling dens,
But let me roam amid the fragrant glens,

Where tuneful warblers chant their Maker's praise
 In dulcet strains throughout the livelong day,
 Reminding man his cold dull heart to raise
 To God, in hymns of filial love and praise.

There is perhaps no vice so injurious in its effects as the vice of intemperance. The drunkard is the most foolish of all men, the most helpless of all men and animals; for whatever sense or reason God has been pleased to bestow upon him he ruthlessly casts at his feet, as an unworthy companion, and then gives himself up to the satisfying of his sensual appetites. He places himself lower than any animal, inasmuch as whatever instinct or other gift an All-wise Providence has deigned to bestow upon animals, they cherish, respect, and preserve; and never has it been asserted that they willingly part with it even for a single moment. Not so, however, with man: hence we may say that a man who voluntarily gets drunk brings himself lower than the brute.

But, apart from all this, drunkenness is a great sin against God. It is one of the seven deadly sins; and it is called deadly because it kills the soul in a spiritual manner, and renders it a most ugly object in the sight of God. Let all, then, beware of giving way to the sin of intemperance. The surest way is always the best way; and hence the best way to keep from offending God, in this respect, is to avoid the occasions of intemperance by neither tasting nor touching alcoholic liquors. A. PREP.

Origin of A Popular Saying.

BY E. J. M.

Once upon a time,
 A motherly old hen
 Hatched eleven eggs,
 And brought out only ten;
 And feeling pleased and proud
 Of each pretty little chick,
 She took them out to walk,
 And to teach them how to pick.

Meanwhile the stately rooster
 Returned to the nest
 To have it tidied neatly
 When they came back to rest.
 You may fancy his surprise,
 The commotion and the fuss,
 When there popped from out the egg
 A yellow little cuss.

His comb grew purple-red
 And his feathers stood on end,
 To see his youngest born—
 Come to life without a friend;
 So he wisely thought he'd ask
 Before he made a rout:
 "My pretty little chick,
 Does your mother know you're out?"

—A Welsh sailor, boasting of the antiquity of his family, averred that one of his ancestors had held a conversation with Noah at the time of the deluge; "And what was the purport of the conversation?" asked some one. "I can't say exactly," said David, "but I know he slapped the old fellow on the shoulder and said, 'Hazy weather, Master Noah.'"

Genesis of the Catholic Church.

From the pages of America's best magazine, the *Catholic World*, we clip the following truthful words:

For the sake of argument, we consider the Catholic Idea at present merely as a hypothesis. Our opponents assert that it has only a semblance of truth without any foundation in objective reality. If this be so, it is a unique phenomenon without its like in the world. There are no other ideals, except this one, which can keep up a lofty and attractive semblance in the face of the reality. There is nothing lofty or attractive to a mind enlightened by true philosophy or the Christian revelation, in any other rational speculation or religious belief. Polytheism, Mohammedanism, Buddhism, and the other forms of paganism, have no semblance of truth, and present no ideal attraction to any man who is rational and enlightened even by natural knowledge, even though he be prejudiced by his education in their favor. Judaism, apart from its natural theology and ethics, presents no lofty and attractive ideal, if the genuine and true doctrine of the Messiah is subtracted. The notion of a Messiah to come, who will re-establish the old Jewish policy and law, and reign as a national sovereign at Jerusalem, has nothing in it which is fit to win belief or admiration from intelligent and educated persons. It can only subsist by the force of blind, unreasoning prejudice, and a narrow, belittling education, even among those who belong to the Jewish race.

Neither is there any system of philosophy which is exclusive of all supernatural religion, having even a semblance of truth, sublimity, and beauty, when confronted with the creed of Christendom and the philosophy which is in harmony with divine revelation. This species of idealism, born of doubt, has sunk into the senile despair of pessimism, agnosticism, and nihilism. The effort of Positivism to adduce from the potentiality of matter, by experimental science, a form which shall supplant the lofty and attractive ideal of theology and Christology, is a *pis aller*. It has no charm to seduce worshippers of the true God and believers in Christ, who understand the object of their belief, hope for the fulfilment of the divine promises, and strive with an upright will for the attainment of the sovereign good.

How is it, then, that an altered semblance of the genuine idea of Christianity, an image changed in lineaments and proportions from the divine original by the refracting medium of human intellect and imagination, can appear to be more majestic and beautiful than the true and exact representation of the same? It is impossible that when the two are confronted the purely ideal should appear lofty and attractive by comparison with the real, unless there is some impediment in the intellect or the heart of the contemplator which perverts his judgment. If there are two copies of an acknowledged masterpiece, by different artists, one of which is exact, the other decidedly unfaithful, the one who prefers the second shows a great defect of artistic judgment. It would be very strange indeed if another person who had the correct and cultivated taste to appreciate the true copy should account for the other's preference of the unfaithful copy by its beauty and attractiveness. If the original still exists, uninjured and unaltered, so that the two copies can be compared with it, the faithful copy is vindicated at first sight. The admirer of the unfaithful copy can only defend the correctness of his judgment by denying the genuineness of the ancient

painting, which purports to be the original, or maintaining that it has been altered by a later hand, and by insisting that his favorite copy represents the authentic masterpiece which has been counterfeited or defaced. If he is able to win a number of persons over to his opinion, it will certainly be a very strange way of refuting its correctness, to begin by acknowledging the competence of those who have pronounced judgment in its favor, and accounting for their error by the superior beauty of the false copy. Those who are looking on while the dispute is waged will assuredly find themselves more puzzled and unsettled as to the respective merits of the two copies, and the real character of the supposed original, than they would have been if they had been left to look at the several pictures, and make up their minds for themselves.

Just so, in the real case in hand. The theory for explaining conversions to the Catholic Church by its ideal attractions makes the phenomenon more inexplicable than ever, so long as the divine origin of the Church is denied. Can those who profess to have the true idea point to the original masterpiece of divine wisdom, the genuine, pure, and perfect Christianity of Christ and the Apostles, presenting itself to our contemplation as the criterion of comparison between the Protestant idea and the ideal Catholicism, which possesses such an attractive power over the best minds and the most noble hearts.

Has it been preserved from the beginning, intact in its pristine beauty, in any shrine or secret hiding-place, to be brought out and exposed to the admiring gaze of the world in these last days? If so, in whose possession does it exist, and where are those to be found who have that perfect knowledge of its excellence, and those certain evidences of its authenticity, which are requisite to convince us that the Catholic Church is only a poor and unfaithful copy of the genuine and original Christianity.

It is plain that this is the just exigency of the argument concerning the Catholic theory of the true Church, and the real essence of the religion which the Apostles taught, and commanded to be received by all men, in the name and by the authority of the Lord Jesus Christ. A mere comparison of subjective ideas, hypotheses, and theoretical conceptions existing in the minds and imaginations of different sorts of Protestants, or of Catholics, will not suffice. There must be a real and objective criterion by which all these conceptions can be measured, and a rule given for a certain judgment excluding all fear of error and every motive of reasonable doubt.

Art, Music and Literature.

—Rubinstein has gone to St. Petersburg.

—Bulgaria is to have an illustrated newspaper called *Bolgarskaya Illyustratsiya*.

—C. C. Coleman, of New York and Rome, has sold two pictures in Boston for \$1,000 each.

—G. P. Putnam's Sons are about to publish Isabella Bird's "Unbeaten Tracks in Japan."

—The March *Blackwood* contained a paper entitled "An American Statesman on Irish Atrocities."

—Robert Barrett Browning is at Antwerp painting a large historical picture for the next Academy.

—Mrs. Burnett wrote her most famous book, "That Lass o' Lowrie," on her lap, after the manner of school girls.

—A very remarkable book is Rev. J. J. Begg's "Last Journey and Memorials of the Redeemer; or, *Via Crucis* as it is in Jerusalem."

—A Cincinnati criticism on "The Pirates of Penzance" — "The thin pirate with a terrific moustache had his right calf on wrong side out."

—The song, "She Wandered down the Mountain Side," by Frederic Clay, was originally composed for and sung in his opera, "The Bold Recruit."

—A Russian lady is engaged in a translation into Russian of the poems and stories of Edgar Allan Poe. The work will comprise three volumes.

—Adelina Patti's vocalization at private parties has become quite profitable. Recently in Paris, Baroness Hirsch gave her \$3,000 for one song at her *soirée*.

—Verdi's "Forza del Destino," was written about eighteen years ago. It is the latest of the composer's operas except, "Don Carlos" and "Aida."

—W. H. Davenport Adams has compiled a volume on "Woman's Work and Worth," intended for the benefit of young girls and gentlemen in aid of self-culture.

—Congress has authorized the compilation of a naval history of the War, as a companion work to that on the military operations, now in course of preparation.

—"Adventures in Patagonia," by the Rev. Titus Coan, missionary, will be published by Dodd, Mead & Co., who also announce E. P. Roe's "Success in Small Fruits."

—Neuville's famous picture, "The Taking of Le Bourget," is now being exhibited at Berlin. The Emperor William went to see it, and spoke very highly of the work.

—Mr. George Alfred Townsend has in press a book of stories of life along the Maryland shores, to be called "Tales of the Chesapeake," some of which are new and some old.

—Longfellow's "Evangeline" has been translated into Portuguese by a lawyer and man of letters living at Lisbon. It is prefaced by a short dissertation on American literature.

—A Japanese student of English, being required to write a treatise upon the domestic animal, handed in the following: "The cat is a small cattle. When he sees a rat he lumines his eyes."

—His Majesty, Don Luiz I of Portugal, has completed his version of "The Merchant of Venice," and the work has just been published in large and handsome form from the National Press, at Lisbon.

—Senhor John de Mendonca, Professor of Natural Sciences, has begun an interesting course of lectures before the members of the Lyceum of Lisbon, Portugal, on the continental and ultramontane flora.

—Mr. F. Watters, one of England's Consuls in China, has lately published at Shanghai a work entitled "A Guide to the Tablets in a Temple of Confucius," which forms a complete key to the official hagiology of China.

—The *Athenæum* describes five small paintings which Sir Frederick Leighton will contribute to the next Royal Academy,—"The Sisters," the "Nymph of the Spring," "Stephanotis," "The White Sultana," and "Psamathe," all studies of womanly beauty.

—The fifth volume of Mr. Theodore Martin's "Life of the Prince-Consort," was promised for March. This volume completes the work, relating to the Prince's life during 1860, and to the time of his death in 1861. It will be supplied with three portraits and a copious index.

—An original autograph letter of King Charles I, hitherto unpublished and unknown to historians, appears in the March number of the *Antiquary*. The letter was written at Caversham to his younger son, James, Duke of York, and is dated but a few months before the King's death.

—Edwin Arnold, the author of "The Light of Asia," has returned from Egypt. The King of Siam, Supreme Chief of the Buddhists in Asia, has sent Mr. Arnold the first-class of his exalted Order of the White Elephant, in token of his Majesty's high appreciation of his "Light of Asia."

—The Pope has created Mr. John George McCarthy, M. P., a Knight of the Order of St. Gregory the Great, in recognition of his services for twenty-five years as President of the Cork Young Men's Society, and of his Parlia-

mentary exertions in the cause of intermediate and university education.

—"Carmen" has been given about five hundred times, since Miss Minnie Hauk first appeared in it in Brussels, in 1877. Miss Hauk has appeared in it one hundred and thirty times. Lucca has sung it about thirty times; Kellogg, thirty; Belocca, twenty; Marie Roze, Mrs. Zeld Seguin and Ambre have also sung it.

—A Scotch publisher has just brought out a little volume of "Heine's English Fragments," written in 1830, but quite as true of to-day. Heine did not like London, with its smoke and fog. "You may send a philosopher to London," he exclaims, "but, for Heaven's sake, do not send a poet!" The translation is by Sarah Norris.

—The Trustees of the Boston Museum of Fine Arts, in their fourth annual report, announce that nearly 160,000 persons visited the institution in 1879, and that "on one Sunday during the exhibition of Mr. Hunt's pictures there were not less than 4,400 in attendance." The receipts from admissions were \$4,977.50, and from sales of catalogues \$2,657.15.

—Father Martini, born in Bologna in 1706, supposed that Adam was instructed in music by his Creator, and that from our first father a knowledge of the art came to his descendants. We find that insirumental (which follows vocal) music was invented before the deluge; as in Genesis iv, 21, the inspired writer speaks of Jubal "as the father of all such as handle the harp and the organ." The dispersion of Noah's family after the deluge is calculated to have taken place B. C. 2281; and after that event the Egyptian descendants of Ham appeared to have enjoyed the blessings and knowledge of arts and sciences before any other nation. The movements of this remarkable people go back to a very remote period of "hoar antiquity," and the records of the Grecian writers show that amongst their arts and sciences music stood pre-eminent. Herodotus states that music was used in all their religious ceremonies.

Exchanges.

—The contents of *The Harp* for April are varied and interesting. As an Irish-American periodical, it is well sustained.

—The last number of *The Brunonian* has, among other interesting articles, one on "those august beings known as professors," and another on "Students' Books" at Brown University.

—In *The Princetonian* of March the 12th, we find a contribution entitled "A Sermon to Exchange Editors," which is well worthy of perusal and consideration by those of the fraternity who have charge of the "exchange" department of our college papers—of some of them at least. We understand that the former editors of the SCHOLASTIC, through a feeling of self-respect, refrained from opening an exchange department, on account of the ungentlemanly manner in which such departments were conducted by many of the college papers—making of them simply a ground for a literary "free fight," altogether unbecoming the character of gentlemen. With no little truth has it been said that "the child is father to the man," therefore we are glad to see a better spirit gradually obtaining the ascendancy, and that the pugnacious scuffles of the olden time are rapidly disappearing from college papers. That the exchange department is read with interest there can be little doubt, and the fact that our best papers give it more and more space, clearly shows that its excellence is appreciated by the editors, as well as by the readers.

—Our friend the exchange editor of the *Amherst Student* has, we see, come out in another article on the subject lately under discussion between us, notwithstanding the fact that he said in a previous article he was firing a "parting shot," and would leave us in peace to "pore over the musty records of the middle ages." Owing to circumstances, over which we had no control we have been unable to answer him sooner, but we hope, before closing, to set his doubts about *Magna Charta* and the Church at rest, and thus help him to sleep in peace. Our friend is evidently ill at ease about the issue of our friendly contest, and the comments

of the college press are not at all calculated to reassure him. Truth, like murder, will out, and although the exchange editor of the *Student* evidently entered the contest in good faith, he should now at least be convinced of the weakness of the position which he so ably defended. Although an excellent writer, and well posted as things usually go, the fact that he, like so many others, had been misled in regard to the Catholic Church, and was altogether ignorant of its doctrine, practices, and history, became more apparent at every issue. Instead of acknowledging his error, however, he vainly attempted to cover its nakedness, and rushed into new entanglements. With a bold dash, he accused us of being one-sided in our views, and of quoting only partisan authorities. In the latter particular he made no exceptions; and as we quoted Bancroft, Dr. Baird, Parkman and Hallam on leading points, we would like to know what exception he takes to them. So likewise in regard to the other authorities quoted or referred to by us. Had we a little time we might have added many more to the list of non-Catholic writers in our favor; but, as it was, we wrote hurriedly, and took those we happened to remember just then. The way in which the gentleman alludes to some of our authors is rather amusing, and evinces no little presumption on his part. His reference to Vasari, for instance reminded us of a serious blunder once made by that polished, but shallow casuist Voltaire, in giving the title of a very learned work as the name of the author, showing clearly that he was unacquainted with either. This was in his discussion with the Rev. Father Guennée, who wrote under the *nom de guerre* of a certain Jew in defence of the Old Testament, and pushed Voltaire so hard that notwithstanding such tricks as the foregoing, and the polished style of which he was master, he finally gave way and acknowledged himself beaten. The Amherst editor would show his magnanimity by following his example in the close, as in the first part, of this discussion, and would rather gain than lose by so doing. His assurance in advising us not to trust the English translation of Vasari, but to read the original more carefully, was quite refreshing. Owing to press of matter, and limited space, we did not at the time set his doubts on this point at rest, so we now tell him that our English of Vasari is from Bohn's Select Library, and therefore beyond question, at least from a non-Catholic standpoint. The authors mentioned by us were selected purposely, as being least liable to objection by prejudiced persons like our friend of the *Amherst Student*. When, therefore, he attempts to throw discredit upon them—writers of acknowledged ability—we need not wonder that in his last communication, the shot after the "parting shot," he terms our previous article "a conglomeration of historical facts, collected from various sources, some bearing on the subject under discussion, and others being altogether irrelevant to it." It would be to the point if he had singled out some of those which he considered "irrelevant," but this he failed to do; and notwithstanding the waves of subtle logic lashed against them, the facts in that "conglomeration" remain facts as before. That they were a conglomeration, however, we do not concede; but we suppose it would be useless to argue the matter with him, as he seems determined not to give in to us; it would be only assertion on the one side, negation on the other, and so on *ad infinitum*. Therefore, although it may seem a little egotistical, we will call in the testimony of some of the more respectable members of the college press to decide the question. *The Princetonian* was the first to comment upon the discussion, but as the substance of its remarks are embodied in some of others, we will forbear a direct quotation. *The Chronicle* copied *The Princetonian's* note, and without comment, so that its judgment may be easily inferred. In a late issue, *The Brunonian* says: "The *Amherst Student* and the SCHOLASTIC continue to enjoy themselves in an unsocial way. The latter shows the better knowledge in the controversy; the former takes refuge in irony." And *The University*, of the University of Michigan: "The late unpleasantness (?) between the *Amherst Student* and the SCHOLASTIC, has afforded some very interesting and valuable reading matter, especially from the exchange column of the SCHOLASTIC, and fully develops the fact that the editor of that column is well informed on the subject of which he treats. *The Princetonian* has certainly paid him a great compliment, and we fully agree with that

paper when it says that 'we know of no exchange which affords us more pleasure and profit than the SCHOLASTIC, of Notre Dame University.' The parting 'shot' of the *Amherst Student* has been returned by a very interesting 'broadside' which will be likely to produce some consternation in the camp of the *Student*." The *Oberlin Review*, another of the best edited of our college papers, comments as follows: "The NOTRE DAME SCHOLASTIC undertakes to show the *Amherst Student* the falsity of its position in asserting that the Catholic Church has been the uncompromising foe of liberty and intellectual advancement. We shall be anxious to see what the *Student* will say in answer to the elaborate and scholarly argument of the SCHOLASTIC in vindication of its Church. The SCHOLASTIC shows, in every number, the results of fine scholarship and careful editing." The foregoing, as will be seen, does not agree with the *Student's* estimate of our last article, namely, that it was a mere "conglomeration." The exchange editor of the *Monmouth College Courier* sums up briefly, as follows: "The controversy between the *Amherst Student* and the NOTRE DAME SCHOLASTIC has proved very interesting to the different exchange editors of the country. When the *Student* arrived, we thought it held the prestige of victory; but immediately on the arrival of the SCHOLASTIC our opinions underwent a complete change. In noticing this controversy, *The Princetonian* has paid a deserved compliment to the SCHOLASTIC, although considering its replies to the *Amherst Student* as being the 'work of maturer hands than may be found in college halls.' The war between the two papers in question arose owing to a difference of opinion regarding the doctrine and relative influence of Protestantism and Romanism. The *Princetonian* still further adds that 'a knowledge of De Maistre and Cobbett come only with the research of later years, and the quiet temper displayed in this controversy betrays large experience in disputation and debate. But aside from all this, we know of no exchange which affords us more pleasure and profit than the NOTRE DAME SCHOLASTIC.' The *University*, of Ann Arbor, agrees with the *Princetonian* in this complimentary notice, and we can only say that it is in perfect concord with our own opinion. However, we think that the *Amherst Student* is deserving of a similar compliment; for, although the exchange editor may not exhibit that depth of thought which is acquired by long experience, still he has maintained his part in the controversy with a skill seldom manifested in the college press." The *College Courier* makes a mistake in saying that the controversy arose from "a difference of opinion regarding the doctrine and relative influence of Protestantism and Romanism," but from a difference of opinion in regard to the Roman Catholic Church and the Greek Church. The *Courier's* error is pardonable, for in the course of the discussion it took a wider scope—not on account of anything broached by us, but on account of the attacks made on the Catholic Church by our confrère of the *Student*. We hope the foregoing extracts will open the eyes of our friend to the groundlessness of his charge that our last article was a "conglomeration," and that our authorities are "one-sided." If such were the case, there is good reason to suppose the editor of the *Amherst Student* would not be alone in holding such an opinion, and yet, the fact is, that he is alone. We would also like to knock the bottom out of some of the silly prejudices entertained by our friend against the mediæval ages, and if he will but read Gazeau's "History of the Middle Ages," lately translated into English he will find it very entertaining, and not in the least "musty." He calls attention to the way the SCHOLASTIC "does away with Pius IX," and asks why didn't we go to the *Syllabus* of that Pope and prove that "he never said any such thing as was charged against him." With all due regard to the editor of the *Student* we say that we have read the life, and most of the different papers emanating from the hand of Pius IX, and we fail to find any ground for the charges made against him in the *Student*. The reason we did not quote the *Syllabus* was, that anything contained in the *Syllabus* was not, either directly or indirectly, so far as we could see, called in question. The charge against Pope Pius IX was a general and a sweeping one, and we think we left but little traces of it after our refutation. If our friend sees faults in the *Syllabus*, why not specify them? it is hard for us to divine what is in his mind unless he makes it public. But

he will find the *Syllabus* all right, when properly understood. As to the suspension of Cardinal Langton and the excommunication of the barons who rose in arms against King John, the *Amherst* editor will find on a close examination of history that both the suspension and the excommunication were only temporary, and in punishment of the irregular manner in which their uprising and the first framing of *Magna Charta* were conducted. England had witnessed scenes the most frightful that can be imagined, on account of the excesses of its infamous king and his rebellion against the Church, and against all law, divine and human; and now, that the monarch's excesses had subsided to a great extent, it was natural to suppose that the Pope his feudal superior by a recent concession, hoped for his ultimate, if not speedy, reformation. Hence may be inferred his action against the Cardinal, the Bishops, and the barons, after the plausible story laid before him at Rome by John's messengers. John being a devil incarnate, the Pope might well dread the excesses of his vengeance on the people of England, and hence, no doubt, the temporary measure of suspension of Cardinal Langton and excommunication of the barons. Add to this that neither the Cardinal, Bishops or barons consulted the Pope on the measure, although knowing him to be feudal superior of England, and that this made both the uprising and *Magna Charta* illegal. Pope Innocent may have gone too far, but this was probably owing to the way things were represented to him; but the posterior action of the Holy See in thrice confirming *Magna Charta* shows what Rome thought of the Great Charter itself, and how highly it was regarded, not only by the Cardinal, the legate, the Bishops and the barons, but also by the Holy See. The Great Charter of England's liberties is now essentially what it was when it came from the hands of Cardinal Langton, the Archbishop of Dublin, the other Bishops, and the barons, and this fact that it came from the hands of Catholics is all that we claimed for it. It is an undoubted fact that the Great Charter and the laws of Edward the Confessor have been always considered as England's greatest treasure. At a great council held in Bristol in November after the accession of Henry III, and which was attended by the papal legate Gauls, or Walter, and by all the bishops, abbots and noblemen of the realm, the Great Charter was, after a few unimportant corrections, formally confirmed; it was confirmed anew in 1217; and on the 11th of February, 1225, received its third confirmation,—all with the approval of the Pope, be it remembered. King Henry was still a minor; having ascended the throne in the tenth year of his age, and without a single relative near him to counsel him, or upon whom he could rely, the Pope was his feudal superior by special concession, and all the actions of this part of Henry's reign were more the actions of the Pope and his legate than of the king. So that the former opposition to England's Charter may reasonably be considered the work of King John and the result of his misrepresentations, while its confirmation is owing directly to clerical influence. Even one-sided Hume acknowledges the beneficial effect of this influence, but Hume is no more to be depended upon than Froude, for we find the very conspicuous action of Cardinal Langton and the Bishops in the framing of *Magna Charta* altogether suppressed in the pages of Hume. To arrive at a true estimate of things it is necessary, after reading Hume or Froude, to examine well what the learned and candid Dr. Lingard, England's best and most reliable historian, says. In conclusion, we would say that the *Amherst* editor's allusion to the land of the Cid, and its inhabitants, shows his knowledge of that beautiful country and its people in a very poor light. If he had read Oliver Logan's letters from Spain to the *Cincinnati Enquirer*, or Cardinal Wiseman's paper in the *Dublin Review* on Spain and the Spaniards, he would hold a very different opinion of a country that is not a whit inferior to our own in culture and refinement. We would like to say something further on the Catholic influences that took a prominent part in shaping the measure of the religious liberty now enjoyed in the United States, and the reason that Catholic Canada refused to co-operate with us in the Revolutionary War, but we have already gone beyond our allotted limit of space. If our friend will read De Courcy's *History of the Church in the United States*, or John O'Kane Murray's "Popular History," he will find Canada's inaction very well explained.

Notre Dame Scholastic.

Notre Dame, April 10, 1880.

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the THIRTEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains: choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 Per Annum, Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending us notice immediately, each time. Those who may have missed a number, or numbers, and wish to have the complete volume for binding, can have back numbers of the current volume by applying for them. In all such cases, early application should be made at the office of publication, as, usually, but few copies in excess of the subscription list are printed.

—A Stereopticon Exhibition was given in Science Hall, on last Saturday evening, the 3d inst, by Rev. J. A. Zahm, Prof. in the University. The views exhibited were of a most interesting nature, and reflected much credit upon the Rev. Prof. who is known for his ability in connection with science and art. A large audience was present, all of whom well enjoyed the evening's entertainment.

There is, perhaps, nothing in this world that becomes a man so well as good common sense. There are many—persons, too, who occupy high positions in society—that are as free from the commodity above spoken of as they possibly can be; indeed, it is a question whether they possess any of it at all or not.

Common sense, not to say wisdom, or genius, is something that goes to make the man—something that shall ever be regarded as a true sign of a generous soul and a manly heart; for, if we look at a person, brave, generous, good-natured, etc., and at the same time find in this person not sufficient stamen—not that peculiar power of sound judgment, that gives force of character, stamps a man as man,—we have but a poor specimen of humanity,—one that sometimes makes an appearance, but when weighed in the balance, is invariably found wanting.

It should be the end and aim of all to act sensibly and reasonably, as our very nature demands it; for if we look into our constitution we find it endowed with a reason intended by an All-wise Providence to be used, and not to be, as some would seem to think, laid aside, or stored away, after the manner of silver or gold.

Activity is the essence of the spiritual part of man, hence there is no one property of the soul that should not be

used, or employed. Life, too, mainly consists in action, so that man taken in himself is an active, reasonable, and intelligent being. But as reason and an immortal soul radically distinguish a man from a beast, it is to this free gift of God that we have generally to pay more attention. Again, our happiness here below consists, in a great measure, on the manner in which we act, both in regard to ourselves and to our fellow man. There is but one way to live, and that is, to live rightly. It makes no difference what other people may think and say of us; there is a conscience within the heart of all that is fit to direct and govern, if but attention is paid to it. It is as it were the compass of the soul, the helm of the whole individual man. To it we must look if we wish to keep a straight course,—if we wish to keep clear of rocks and shoals on which so many vessels *en route* for that far-distant land have been shipwrecked and sunk to rise no more.

He who does not act reasonably cannot be said to be a reasonable being, and it is certain that all wish to be considered reasonable beings, no matter how they act. "Act well your part," is something that cannot be complied with by him who never cares about what he does, nor how he does it. Such a one is in the world, and of the world, and yet, he cannot be said to occupy a place in that body which has for its generic term man. He is, in fact, beyond the pale of human society. The path in which he walks is that of the comet, leading to a distance undetermined. The path of rectitude is the path of peace; and the path of reason, and common sense, is the path of a soul fulfilling the end for which it was created, and which it hopes to reach after a long and wearisome journey.

God is the great centre of every good. In Him we find in a pre-eminent degree whatever is charming, holy, wise and good. He loves to bestow wisdom and knowledge upon those who make a right use of them, and His greatest delight is to see man acquit himself of his duties with exactitude and fidelity.

There is no sense in being foolish, and it is sheer foolishness if we strive to swallow up every thing around us, and wrap ourselves in the cloak of selfishness, and wonder at our great ability, and the extraordinary things we are able to accomplish. The man that is a little world in his own eyes, is but frequently a very small island in the eyes of those who have occasion to see his almost every action, and the silly manner in which he strives to puff himself up with false notions relative to his individual self. But, notwithstanding all this, we have many who strive hard to be small worlds, or at least large continents,—islands won't do. Others again want to be luminaries, capable of lighting up the whole world, and with beaming rays send forth a power irresistible.

It is certain that each one of us was created to fill an allotted portion of space, and like the stars in the heavens to take our position with ease and grace, and let our actions speak. This is precisely the way in which God wants us to act. He does not think for a moment of having us act somewhat like the frog, that burst himself to pieces in striving to be as big as the ox. But that we may act as intelligent beings, we must put into practice a little common sense; in fact, ever so little of this commodity is better than none at all.

RELIGION gives to virtue the sweetest hopes; to unrelenting vice, just alarms; to true repentance, the most powerful consolation.

Although we are apt to consider ourselves the creatures of circumstance, or, as we call it, of fate, nevertheless, our success in life depends, in a great measure, upon our own exertions. Circumstances beyond human control, it is true, have a great bearing on our position in life; but, notwithstanding, if we put a firm shoulder to the wheel-of-fortune, we can, in no small degree, regulate it to our own wishes. However, to do this successfully, we must cultivate steady moral habits, that the elements of success may exist in our own hands and brains, and not depend upon chance or favor. Moreover, we must guard against wild speculations; the most promising schemes frequently prove the least productive. We should, therefore, weigh well every undertaking of importance before entering upon it, and consider carefully our means and abilities before it is too late. We should also, in affairs of importance, seek the advice of those who, by their superior age, wisdom, or wide experience, have gained a deeper knowledge of the world than ourselves. "Experience keeps a dear school." It is better, therefore, to profit by the experience of others than to purchase our own at the cost of loss and disappointment. And again, in order to succeed in the battle of life, we must make the best possible use of our time and money, especially of the hours and cents; for if we do this, the days and dollars will take care of themselves.

Wasting time is a fault we must strictly guard against, if we wish to succeed in any undertaking. It is the chief obstacle to our success in life; and, unhappily, we have such a facility for doing so that we are frequently wasting it when we imagine we are doing otherwise. Nearly every one has his own way of wasting time. Some waste it by idling, gossiping, sleeping, procrastinating, recreating, or playing with their work. Others waste it in sporting, gambling, drinking, carousing, etc.; so, in one way or another, we all squander more or less of our time. We make little account of lost time, and yet it is a vengeful thing, and stings terribly in the end. It not only diminishes our chances of success in this life, but it has also a great bearing on our destiny for eternity.

It is an established fact that man, was not intended by his Creator to lead an idle or useless life. We are all expected to work in some way, for ourselves and for others; and the man who does nothing for himself, his country, or his people, is one who generally is, and ought to be despised.

Granting, then, that we must all work, it is a matter of great importance that we work to advantage, and this can be done only by a knowledge of ourselves and the field for which we are best adapted. Every one has a special calling. No matter what our position in life may be, no matter how ordinary our duties may seem, we have each of us a certain task to perform,—and upon the faithful performance of this task depends our success in this life, and our eternal happiness in the next. We are all called to labor; and the most reliable and trustworthy conclusion to be reached regarding our vocation, is to implore our Heavenly Father to direct us in its choice. Besides this, we should accustom ourselves to seize every opportunity of studying our nature and abilities. We should also weigh well our motives for action, our power of mental and physical endurance, our control over ourselves, and our capacity to choose what is good and to resist what is evil. There is much to be gained by studying our abilities. Pope says "The proper study of mankind is man." And whom can we study with better advantage than ourselves?

It gives us a knowledge of what we are best suited for, and by this means we are enabled, in a great measure, to succeed in our undertakings.

Among the many sources which lead to a failure in our undertakings the following are the most prevalent: Erroneous decisions in important affairs; the following of bad advice, and the practicing of evil habits. Even the most kindly-meant advice may be injurious, and should be carefully weighed and considered before being acted upon. Bad habits, the most dangerous of all stumbling blocks, should be most carefully avoided; for if once contracted, they cannot be easily resisted or overcome, unless every effort is made to eradicate their evil effects. Haste in decision is another sort of failure, and an error most prevalent in youth. Over caution is another error most likely to happen in old age. These are a few of the numberless sources which lead to an unsuccessful life; but the chief cause of failure is our embarking in some business, profession, or occupation for which we are ill adapted.

Not succeeding in our undertakings makes us distrustful of our judgment and abilities, and timid in trusting ourselves again in affairs of importance. Yet we should not be discouraged by failing once or twice, but with energy, quickened by adversity, we ought to try again.

Failures teach us to be more cautious in exercising our judgment or following the advice of others. They also point out to us our deficiencies, and warn us against stumbling again into the same path.

After failure in any scheme or enterprise we should bear bravely the disappointment, and start again upon new undertakings, wiser from our first reverses. We, should never sit down idly to bemoan our troubles, but face the difficulties as they come, conquer them as far as possible, and endeavor to ensure future success by avoiding past errors.

The struggle for success may be compared to a battlefield, from which the coward flees at the first shot, the timid stands trembling after the first defeat, but the brave soldier will muster up his courage, even if weakened by adversity, and begin again to fight against the enemies of his career to victory.

The youth, then, who aspires to a successful life, should have for his motto "Try again."

Personal.

—J. McDermott, '74, is in business in San Antonio, Texas, and is doing well.

—Charles E. Freeze, '74, spent a few days at Notre Dame during the past week.

—E. G. McPharlin, '75, is practising his profession (physician) in San Antonio, Texas.

—William Gavitt (Commercial), '74, has charge of the Telephonic Exchange, Evansville, Ind.

—Rev. Father Demers, C. S. C., who for the past year has been in Austin, Texas, returned to Notre Dame on Tuesday last.

—Everett G. Graves, '76, is Deputy Co. Surveyor of Bexar Co., Texas, and resides in San Antonio where he is well situated.

—Frank J. Ready (Commercial), '72, is Superintendent of carriers, and distributor of mails, in Nashville post-office, Nashville, Tenn.

—We are pleased to learn that Rev. Thomas Carroll, C. S. C., of the College of Our Lady of the Sacred Heart,

Watertown, Wis., is fast recovering from his recent serious attack of sickness.

—Rev. Dennis A. Tighe, so well and favorably remembered at Notre Dame by a large number of friends, and who for the last seven or eight years has fulfilled the duties of pastor of the Catholic churches at Hyde Park and South Chicago, with entire satisfaction, has, we understand, been appointed to take charge of a new parish lately erected in the south-eastern portion of the city. The new parish is bounded by Thirty-fifth street on the north, and Thirti-ninth street on the south, and State street on the west. The erection of a suitable church is the first thing that will likely engage the attention of Father Tighe in his new charge, and we are sure that he possesses energy enough to have one erected that will be an honor to Chicago, to himself, and his devoted flock. We wish Father Tighe every success, and we are confident that his new parishioners will find in him a man active and zealous in the performance of his calling.

Local Items.

- Navigation soon.
- The Minims, we believe, have the "boss" kite.
- When are we to have the next Entertainment?
- Competitions next week will be in the Commercial Course.
- The regular rehearsal of the Orchestra took place on Wednesday last.
- The work in front of the College building, is progressing rapidly.
- More cedar trees are being planted along the banks of the St. Joseph's Lake.
- Wonder was last Tuesday evening's snow the last of the winter of '79-'80.
- It is time, we should think, that the boats be removed from their winter quarters.
- Our weather prophet has handed in no reports lately relative to the "ruling wind."
- Father Neyron lately came across some very large snakes—and, of course, killed them.
- A rehearsal of the Band takes place every Wednesday at 10 o'clock a. m., and on Sundays at 9 a. m.
- The ball-alley in the Junior yard still continues to be well patronized during the recreation hours.
- An interesting game of baseball took place on the Junior Campus on the 5th inst. between two picked nines.
- Along the beautiful stream, running from the lower lake to the St. Joe, many beautiful wild flowers may already be found.
- Lost, at Notre Dame on Easter Sunday, a valuable breast-pin. The finder will be rewarded on leaving it at the Tribune Store, South Bend, Ind.
- W. R. O'Brien, of the Law Class, delivered an interesting lecture on "Domestic Relations" before the 1st Book-Keeping Class, Saturday the 3d inst.
- A little snow greeted us on Tuesday evening and night. It seems to think it hard to go. But old Sol is bound to have him vacate as soon as possible.
- A game of baseball was played on the 5th inst. between two picked nines of the Junior and Senior departments. Score, 22 to 8—in favor of the Seniors.
- Are we to have a musical *soirée* before the end of the present session? We think the Musical Department at Notre Dame was never better fitted to give one.
- At the Stereopticon Exhibition in Science Hall on Saturday evening, the 3rd inst., some fine selections in vocal music were rendered by the "Glee Club."
- Spring is upon us at last, and a somewhat dreary winter is a thing of the past. For this, many are not sorry, as spring is always spring, and winter, winter.
- By all appearances, the fruit crop at Notre Dame will be good this year; and, more than this, our horticulturist

is bound to make the fruit-trees bear, whether they will it or not.

—The College Library is open on Wednesdays, from 8 a. m. to 12 a. m. All who wish to go to the Library at any other time may call at the Librarian's room, College extension.

—A solid and interesting lecture on "Partnership" was delivered before the members of the 1st Book-Keeping Class on Saturday, March 20th, by Mr. R. S. Campbell of the Law Class.

—The best Bulletins in the Junior Department for the month of March were awarded to M. Burns, R. Fleming, E. Orrick, and P. Nelson. R. Fleming, 1st; M. Burns, 2d; E. Orrick and P. Nelson, *ex æquo*.

—The College Librarian informs us that he has a large collection of books to be acknowledged in next week's SCHOLASTIC. They are, we understand, a present from Col. W. M. Anderson, Circleville, Ohio.

—The members of the St. Cecilia Philomathean and St. Stanislaus Philopatrian Associations tender an unanimous vote of thanks to Prof. Wm. Ivers, A. M., Bros. Leander and Simon, for favors extended on the evening of March the 20th.

—We are pleased to learn that the Exhibition given by the students of the College of Our Lady of the Sacred Heart, Watertown, Wis., on the evening of the 30th ult., was a grand success. A large and appreciative audience was present.

—The Orchestra rehearsed on last Wednesday the overture of "Poet and Peasant." We need hardly say that a rare treat may be expected at the next appearance of this organization. In "Poet and Peasant" are some of the most beautiful airs.

—The Quickstep Nine of the Minims for the 2d session is composed of the following players: Captain and catcher, W. Ayres; A. Campau, p.; Guy Woodson, 1st b.; F. Mattes, 2d b.; C. Dreese, 3d b.; H. Dunn, l. f.; A. Molander, c. l.; J. Smith, r. f.; J. Courtney, s. s.

—Our friend John thinks that a certain theologian did shoot at and kill a tame duck the other day on the lake. John generally thinks correctly; but, very likely, our young nimrod thought he had a wild one. Mistakes, of course, will sometimes happen.

—The gunning around Notre Dame has, during the past week, been quite brisk. Some of our best marks-men were out after the flocks of wild ducks that haunted the lakes. The favorite sporting dog "Dick" was kept quite busy. The number of the dead and dying, however, has not yet been reported.

—The *Catholic Citizen*, Milwaukee, Wis., speaking of the Easter sermon at St. Bernard's Church, Watertown, Wis., says: "The Easter Sunday sermon at St. Bernard's was preached by Rev. John O'Keeffe, C. S. C., and was pronounced to be one of the best listened to by the congregation for a long time."

—The 23rd regular meeting of the St. Stanislaus Philopatrian Association took place March 25th. Masters P. Fletcher, E. Croarkin, M. Vedler, J. Start, N. Nelson, G. Castaned, F. Becker, P. Nelson, C. Perry, W. Cleary, H. Foote, W. Coghlin, F. Groenewald, A. Coghlin, O. Farrelly, F. McPhillips, H. Devitt, J. Devitt, delivered declamations.

—Masters J. Gordon and J. Guthrie had a pleasant trip to the St. Joe Farm on Wednesday last. They express themselves highly delighted at the manner in which they were entertained there by the good Brothers. Father Ford contributed very much to their enjoyment by playing many fine tunes on his clarinet and flute. He is in the best of health.

—Last Wednesday an interesting game of base-ball was played between the Quicksteps and Eurekas. The Quicksteps won by a score of 13 to 20. Umpire, H. Deehan of the Juanitas. The best playing among the Minims was done by Ayres behind the bat, and by Woodson as first base. The pitcher and catcher of the Eurekas, French, and Hughson carried off the honors of their nine.

—The 19th and 20th regular meetings of the Sorin Literary and Dramatic Association were held March 29th

and April 4th, respectively. Masters G. Woodson, Jas. Courtney and A. Campau declaimed. Masters Tourtillotte, Schmückle, Knight, Snee, F. Farrelly and Jos. Courtney sung songs. A beautiful picture was given to each member by a friend of the Association. Masters A. and W. Coghlin, ex-members of the Association, were present.

—The 26th and 27th regular meetings of the St. Cecilia Philomathean Association took place March 16th and 24th, respectively. Essays were read by J. Gibbons, A. Caren, M. Burns, W. Thompson, J. Homan, and A. Rock. Readings were given by J. Weitzel, F. Grever, W. McCarthy, A. Rietz, J. O'Neill, C. Tinley and E. Orrick. Public readers: A. Caren, C. Tinley, J. Gibbons, E. Orrick, J. O'Neill, H. Rose, W. Rietz, A. Mergentheim, F. Phillips, J. Guthrie, E. Sugg.

—Our friend John finds it very hard to gather "locals" these times. He says the SCHOLASTIC box in the main hallway is not worth a cent. We, of course, tried to appease his wrath by informing him that some of the wee boys are under the impression that that "box" is for mails, and not for receiving contributions to the SCHOLASTIC. This is a mistake, of course; but we have repeatedly requested all having anything which they consider worth publishing to put it in the box above alluded to, and, it will be taken out, and it found suitable, published.

—One of the newspaper says a bright Boston youth has discovered that the game of 15 is "a trick with a hole in it," and that "the whole moves all over the box." H'm!

Push, brothers, push with care,
Push the 14 to the 15 square,
The 6 to the 7, and you've got it there;
The 10 to the 9, or you don't care where,
But the 15 and the 14 they will stick there,
Push, brothers; push with care,
Till you're minds are in a jumble and you tear your hair.

—World.

—We clip the following from the *Milwaukee Catholic Citizen* of April 3d, in reference to Rev. P. J. Colovin, C. S. C., so well and favorably known by many of the present and former students of Notre Dame, and now President of the College of Our Lady of the Sacred Heart, Watertown, Wis.: On Easter Sunday, in the afternoon, a numerous and highly respectable deputation, accompanied by Rev. Father Collins, waited on Rev. Father Colovin at the College, to give expression to the kindly feelings which they still cherish for him. On the occasion they presented him with a superb gold watch, beautifully engraved by Mr. Salick, of Watertown, and also with a handsome purse of gold coin. The address was delivered by Rev. Father Collins, who spoke with elegance and feeling. Father Colovin in reply thanked the assembly for their warm sentiments of affection towards him, assured them that it was fully appreciated; that he could never forget the good people of St. Bernard's parish, whose faith, devotedness, and docility had always been his consolation while their pastor. He then exhorted them to continue their good work, and to faithfully correspond with the graces which are never wanting to sincere Catholics. The watch is inscribed: "To the Rev. Patrick J. Colovin, from the congregation of St. Bernard's parish, Watertown, Wis."

✓ —John Murphy & Co., Publishers and Booksellers, Baltimore, have sent, with their compliments, to their old and esteemed friend Bro. Francis de Sales, nearly 200 bound volumes of their own publications, with the request that they be presented to the University Library, which, as all know, was entirely destroyed by the disaster of the 23d of April last. In this generous act, Mr. Murphy has shown himself a true friend of education, and deserves to be remembered at Notre Dame as a most grateful benefactor; and this will become more apparent by the following, which we take from the letter sent to Bro. Francis de Sales in reference to the above donation: "I hope the books will reach you in safety, and that they will contribute a little towards the improvement of your Library. I was very sorry, indeed, to hear of the great loss your Community and the country sustained in the total destruction of your noble College, and sincerely hope that you will soon recuperate." The following is a list of the books: "History of the Protestant Reformation"—Archbishop Spalding; "Life of Archbishop Spalding"—Bishop Spald-

ing; "The Catholic Pulpit Sermons for all Sundays"; "European Civilization: Protestantism and Catholicity Compared"—Balmes; "Mémorial of R. B. Taney, L.L. D."—Taylor; "One Hundred Short Sermons"—Thomas; "Evidences of Christianity"—Archbishop Spalding; "An Illustrated History of Ireland"—Miss Cusack; "Immaculate Conception of the Blessed Virgin Mary"; "Goffine's Devout Instructions"; *Concilia Plenaria Baltimorensis II Acta et decreta*; *Concilia Plenaria Baltimorensis decreta*; *Statuta Baltimorensis dioceseos*; "End of Controversy"—Milner; "Our Lady of Litanies"—MacLeod; Faber's Works, nine volumes; *Ritus et Preces ad Missam Celebrandam*; "The Life of Father Rivignani"—F. de Ponlevoy; "The Life of St. Francis Xavier"—Bartoli and Maffei; "Life of St. Vincent de Paul"—Collett; "The Life of St. Patrick, St. Bridget and St. Columba"; "Legends of the Blessed Virgin"; "Manual of the Lives of the Popes"—Earle; "The Liquefaction of the Blood of St. Januarius at Naples"; "The Genius of Christianity"—Chateaubriand; "Short Meditations for Every Day in the Year"; "Life of Rt. Rev. E. Maginn"—Thomas D'Arcy McGee; "Popular Life of General R. E. Lee"—Emily D. Mason; "Glories of the Catholic Church"; "History of the Catholic Church," two vols.—Noethen; "The Temporal Sovereignty of the Pope"—Dawson; "The See of Peter"—Allies; "Curious Questions"—Brann; "The Bible Question Fairly Tested"—Fénélon; "History of the Reformation in England and Ireland"—Cobbett; "Cobbett's Legacies to Parsons"; "History of the Society of Jesus," two vols.—Clements; "The Jesuits, their Studies and Teaching"—L'Abbé Maynard; "The Spirit of Religious Controversy"—Fletcher; "For Husks' Food," by the Author of "Luscine"; "The King's Highway"—Hewitt; "Catechism of Ecclesiastical History"; "Manual of Ceremonies"; "Roman Vespers"; "Roman Kyriale, or Ordinary of the Mass"; "Apostleship of Prayer"—Ramire; "Meditations on the Sacred Heart of Jesus"—Borgo; "A Treatise on the Eucharistic Mystery"—Fredet; "Preparation for Death"—St. Alphonsus M. Liguori; "Reflections on Spiritual Subjects"—St. Liguori; "The Life of Our Lord and Saviour Jesus Christ"—St. Bonaventure; Library of the Sacred Heart of Jesus—A Jesuit Father—comprising "Devotion to the Sacred Heart of Jesus"; "The Paradise of God, or The Virtues of the Sacred Heart"; "The Holy Communion, It is my life"; "God our Father"—by author of Happiness of Heaven; "Practical Piety"—St. Francis de Sales; "The Happiness of Heaven"; "The Faith of our Fathers," 3 vols.—Gibbons; "The Truce of God"—G. H. Miles; "Lorenzo, or The Empire of Religion"; "Fénélon, on the Education of a Daughter"; "Tales of the Angels"—Faber; "Father Laval, or Jesuit Missionary"; "The Queens and Princesses of France"; "Sœur Eugénie, the Life and Letters of a Sister of Charity"; "Mémoires of a Guardian Angel"—L'Abbé G. Chardon; Conscience's Short Tales: "The Young Doctor," "Ludovic and Gertrude," "The Amulet"; Lady Fullerton's Tales: "Ellen Middleton," "Grantly Manor," "Lady Bird"; "Student of Blesheim Forest"—Mrs. Anna H. Dorsey; "Pauline Seward, a Tale of Real Life"—J. D. Bryant; "Shadows of the Road, or Types of our Suffering Redeemer, Jesus Christ, occurring in the Book of Genesis"—Rev. J. Bonus; "The Sincere Christian's Guide in the Choice of a Religion"—Rev. Gother; "Catechism of the Apostleship of Prayer"; "Manual of the Apostleship of Prayer"; "The Immaculate Conception of the Mother of God"—Ullathorne; "History of the Protestant Religion"; "The Catholic Christian Instructed"—Challanor; "Catechism of Perseverance"—Jamison; "True Piety, or the Day Well Spent"; "Christian's Guide"; "The Month of Mary for Ecclesiastics," five copies; "The Mother of Washington"—Donaldson; "Persecution of the Catholics in Ireland"—Dr. Moran; "History of Maryland"—Oudendunk; "Kerney's First Class Book of History"; "Kerney's Catechism of Scripture History"; "Fredet's Ancient History"; "Fredet's Modern History"; "Lingard's History of England"; "Hill's Elements of Philosophy"; "Hill's Moral Philosophy"; "Fardorougha the Miser"—Carelton; Maryland Code: "Public General Laws," 2 vols., with Supplements of 1861 to '70, 3 vols.; "Laws of Maryland," 1864, '70 and '78, 3 vols.; "Revenue Laws of Maryland"; "Decrees of the Councils of Baltimore"; "Order and

Chaos, a Lecture"—Marhsall; "Lives of the Irish Saints"—Conyngham; "Memoirs of Rome"—O'Donovan; "The Catholic Bride, or Moral Letters"; "Kerney's Compendium of Ancient and Modern History"; *Ordo in Oratione Quadragesima Horarum*; Miss Emily Mason's Works; "Journal of a Young Lady of Virginia"; "The Southern Poems of the War"; with others of a devotional, scientific, liturgical and historical nature.

Roll of Honor.

[The names of those students who appear in the following list are those whose conduct during the past week has given entire satisfaction to the Faculty. They are placed in alphabetical order.]

SENIOR DEPARTMENT.

R. M. Anderson, W. H. Arnold, R. C. Adams, J. B. Berteling, J. P. Brice, F. W. Bloom, F. Brennan, F. M. Bell, B. J. Claggett, J. Casey, B. Casey, G. E. Clarke, F. Clarke, L. Clements, D. Donahoe, J. Dempsey, J. Delaney, H. J. Delaney, Geo. Donnelly, A. Dobson, M. English, M. B. Falvey, C. L. Hagan, G. Harris, W. Hamilton, C. Karins, F. Kinsella, J. Kurz, P. B. Larkin, E. Lynch, F. Lynch, R. Lanham, J. B. McGrath, W. B. McGorrick, P. M. McCormick, M. J. McEniry, J. McNamara, E. Mohr, J. A. McIntyre, J. D. McRae, W. McAtee, I. A. Mattingly, L. Mathers, J. Noonan, I. J. Newton, R. C. O'Brien, J. O'Reilly, J. Osher, Geo. Pike, L. M. Proctor, W. Ryan, T. W. Simms, H. Simms, J. Solon, L. Stitzel, P. F. Shea, J. Smith, F. Smith, H. Wathen, A. Zahm, T. Zein, L. R. Johnson.

JUNIOR DEPARTMENT.

A. J. Burger, C. J. Brinkman, A. A. Burmeister, T. P. Byrne, A. A. Bodine, F. Becker, M. J. Burns, M. G. Butler, V. G. Butler, F. L. Carter, J. V. Cabel, A. A. Caren, A. M. Coghlin, L. W. Coghlin, J. D. Coleman, H. F. Devitt, F. F. Dever, J. E. Davis, I. F. Flynn, R. E. Fleming, G. C. Foster, O. J. Farrelly, H. G. Foote, J. A. Gibbons, J. J. Gordon, F. H. Grever, F. Glade, E. H. Gaines, F. W. Groenewald, E. F. Gall, A. J. Hintze, J. A. Hermann, J. T. Homan, F. R. Johnson, P. A. Joyce, J. M. Kelly, F. A. Kleine, L. S. Keen, R. Le Bourgeois, J. A. Larkin, S. Livingston, F. M. Phillips, C. J. McDermott, J. L. Morgan, W. J. McCarthy, J. E. McCarthy, A. S. Manning, J. H. Meister, P. P. Nelson, N. J. Nelson, E. C. Orrick, J. P. O'Neill, E. A. Otis, C. P. Perry, R. H. Pomy, F. B. Phillips, R. M. Parrett, A. P. Perley, G. J. Quinn, C. H. Roberts, W. Rietz, C. F. Rietz, F. J. Rettig, G. J. Ruodius, P. H. Rasche, J. Ruppe, H. L. Rose, C. F. Rose, A. S. Rock, A. N. Ruhrback, J. K. Schobey, J. A. Simms, E. G. Sugg, J. A. Seeger, J. W. Start, J. M. Scanlan, F. C. Scheid, C. Schneider, C. A. Tinley, C. H. Thiele, W. M. Thompson, A. T. Tate, M. A. Vedder, J. B. Weitzel, W. T. Weny, B. A. Zekind.

MINIM DEPARTMENT.

D. Taylor, G. Van Mourick, E. Howard, J. M. Courtney, W. Hanivan, C. Droste, G. Woodson, J. S. Courtney, G. E. Courtillot, J. Smith, H. P. Quinn, H. C. Snee, H. A. Kitz, F. Mattes, J. A. Campau, C. C. Echlin, A. A. Molander, W. M. Oids, J. E. Chaves, W. V. O'Malley, E. C. Campau, J. A. Kelly, E. L. Oatman, J. R. Bender, H. J. Ackerman, C. Metz, H. Metz, E. N. O'Donnell, E. Bourdon, L. J. Young, W. Ayres, A. F. Schmückle.

Class Honors.

[In the following list are the names of those who have given entire satisfaction in all their classes during the month past.]

PREPARATORY COURSE.

B. Pollock, L. Mathers, C. McDermott, M. A. Vedder, G. Castanedo, J. F. Browne, R. Le Bourgeois, J. M. Kelly, C. Roberts, F. Carter, T. Flynn, J. Gordon, J. W. Guthrie, M. Herrick, F. McPhillips, F. Quinn, F. Rettig, J. Homan, F. Kleine, E. Otis, G. Ruodius, H. Bachman, P. Rasche, L. Coghlin, S. Derring, A. Manning, J. Wyder, N. Weny, P. Fletcher, R. Johnson, N. Nelson, P. Nelson, W. Thompson, J. Coleman, F. Simms, F. Groenewald, R. Parrett, I. Newton, W. Schofield, T. Conlan, T. Zem, F. Clarke.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions which are held monthly—DIRECTOR OF STUDIES.]

PREPARATORY COURSE.

Reading and Orthography—G. Quinn, M. G. Butler; Gram-

mar—J. Gordon, H. Foote, J. Kelly, F. Groenewald, R. Lanham, T. Kavanagh, E. Lynch, M. Herrick, P. Fletcher, J. Newton, C. Thiele, A. Payro, P. Joyce, W. Cleary, J. Coleman; Arithmetic—I. Newton, P. Fletcher, W. Cleary, J. Meister, T. Byrne, A. Manning; Geography and History—W. Cleary, R. Pomey, N. Nelson, F. Johnson, C. Roberts, E. Gallagher; Algebra—J. Osher, W. Rietz, N. Weny, J. Casey, R. Parrett, F. Grever, E. McGorrick, C. Whalen, C. B. Van Dusen, P. Larkin, J. Smith, F. Quinn; Christian Doctrine—H. Foote, J. Gordon, F. Johnson, C. Rose; Latin—T. Larkin, G. C. Clarke, N. Weny, W. Arnold, J. Homan, R. Campbell, M. J. Burns; Greek—A. Zahm, R. O'Brien, J. Homan, F. Quinn.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—At the regular Academic reunion the reading was "Vom heiligen Eremiten Wilhelm," Schiller, by Miss Horner; "Minnie's Christmas Sermon," Eleanor C. Donnelly, by Miss Cavenor; and "Grains de Sagesse," "Premiere Education," Rev. L. D. Champeau, by Miss Silverthorne.

—At the regular meeting of St. Gertrude's German Literary Society the reading was from Schiller. The strictest attention was paid, and all gave a full and clear account of the reading at the previous meetings. Miss Julius deserves particular mention for her exact and perfect account.

—The illness of Rev. Father Shortis since Easter Monday, has caused disappointment in more than one way. We are glad to be able to record an improvement in his health. On the third inst., Feast of St. Richard, an address of congratulation in honor of the day, was sent to his room by the young ladies.

—At the regular meeting of St. Clotilde's French Literary Society the reading was "Une Comedie" "l'Orgueilleuse" by Mme. Celine Fallet. The young ladies assumed characters, and sustained conversations accordingly. The novelty of the idea, and the bright Easter season made every one merry, and repartee and mirth did not permit the time to weigh heavily on anyone.

—At the regular meeting of "The Christian Art Society" (March 31st) the reading was "The Restoration and Second Decline of Art in Italy." The Artists of the seventeenth and eighteenth centuries were divided into two great schools, known as the "Eclectics" and the "Naturalists," (in direct opposition to each other). The founders, the locations, and the characteristics of each school were considered.

—Visitors: Rev. A. B. Ochtering, Miss Ochtering, Mishawaka, Ind.; Col. Otis, Dakota Territory; Prof. Ackerman and lady, Notre Dame; Mrs. Rettig, Wabash, Ind.; Miss Barth, Mrs. Brown, Chicago; Mrs. Cannon (Graduate of Class '65), Lagro, Ind.; Mrs. Bater, Cleveland, O.; Mr. Reinhard, Mr. Julius, Mr. Schneewind, Miss Finley, Miss Schneewind, Miss Lacy, Miss Fitzgerald, Miss Bacon, Miss Stebbins, Niles, Mich.; Mr. Howe, New York; Mr. Newell, Miss Ohls, Elkhart, Ind.; Mr. Foley, Marshall, Mich.; Mr. and Mrs. Wurzburg, Grand Rapids, Mich.; Mrs. Hamilton, Muskegon, Mich.; Mr. McCauley, Winnipeg, Manitoba; Mrs. Louis, Springfield, Ind.

—Rev. Father Hudson sang the High Mass and preached, on Low Sunday. The sermon was most beautiful and impressive. The singing also was worthy of the occasion,—excelled only by that of Easter Sunday, when Mozart's 7th Mass was rendered by the Convent and Academy choirs. After Mass, the grand "Alleluia Chorus" by Handel was beautifully sung. Many letters, written in Easter week by the pupils, contained fine descriptions of the singing. Were space permitted, we would gladly see some of them in print. At no time have stronger proofs been given than at present, that the rich advantages afforded by the Vocal Department, are carefully garnered.

SEMI-MONTHLY REPORT OF THE ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses Silverthorne, Killelea, McGrath,

Woodin, Hambleton, Maloney, Keenan, Ewing, Neteler. 1st SENIOR CLASS—Misses Sullivan, Danaher, Galen, Cavenor, Ryan, Ward, Gordon, Buck, Quinn, Farrell, Hackett. 2d SR. CLASS—Misses Walsh, Dillon, Claffey, Winston, Neu, Usselman, Smith. 3d SR. CLASS—Misses Fitzgerald, Dillon, Feehan, Fox, Wathen, Taylor, Bruser, McMahon, Wells, De Lapp, Julius, Loeber, Gall, Bischoff, C. Wathen, Palmer. 1st PREPARATORY CLASS—English Misses Zahm, Keys, Murphy, Simms, Hackley, Price, Grenebaum, Regensburg, Orr, Baroux, Dessaint, Lancaster, O'Connor, Campbell, Butts, Callinan, Gavin, C. Campbell, French, Populorum, Van Namee. 2d PREP. CLASS—Misses S. Semmes, Fishburne, Thompson, Hammond, Reinhard, Purdy, Papin, E. Hackett, Casey. 3d PREP. CLASS—Misses McCoy, Krieg, Pad dock, McCormick, J. Wells, Watson, Joseph, Moll, Edelen. JR. PREP. CLASS—Misses Duncan, C. Lancaster, Gibbons, Fleming, E. Populorum, Barlow, Ginz, Legnard, C. Ryan, G. Taylor, Carter, E. Ryan. 1st JR. CLAS—Misses Knighton, Harrison, Considine, Papin, Hutchison, T. Ewing, Fisk. 2d JR. CLASS—Misses M. F. Fitzgerald, Wilkins, M. Baroux.

FRENCH.

1st CLASS—Misses Silverthorn, Lemontey. 2d Div.—Misses O'Neil, I. Semmes, Cavenor, Neu, A. Ewing. 2d CLASS—Misses Campbell, Callinan, S. Wathen, C. Wathen, Butts, Cox. 3d CLASS—Misses Ryan, Feehan, C. Lancaster, S. Semmes, Populorum, Baroux, Fox, French, Papin. 2d Div.—Misses Lancaster, Keys, De Lapp, Winston, Clarke, E. Populorum.

GERMAN.

1st CLASS—Misses Usselman, Gall, Reinhard, Saloman, Regensburg, Horner, Julius, Grenebaum. 2d CLASS—Misses Smith, McMahon, C. Hackett, Bischoff, Krieg, Cronin, Engel, Loeber. 3d CLASS—Misses M. Fitzgerald, Ward, Quinn, A. Dillon, Ginz, C. Campbell, Duncan, Reutlinger, Butts. 4th CLASS—Misses Gibbons, S. Semmes, Chirhart, Fleming, Hutchison, Harrison, Carter, Considine, Casey, Moll, Jaeger, Joseph, Moxon, Zimmer man.

Tablet of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, AND CORRECT DEPARTMENT.

SENIOR DEPARTMENT.

Misses Silverthorne, Killelea, Neteler, Ryan, Sullivan, Ward, Quinn, I. Semmes, Dillon, Walsh, Cronin, Fitzgerald, Keys, Bischoff, C. Wathen, S. Wathen, Taylor, Zahm, Lancaster, Semmes, Hamilton, Davis, Murphy, Gavan, Thompson, Rasche, Engel, Halloran, Wurzburg, Swayze, Edelin, McCormick, Kreig, *par excellence*. Misses McGrath, Ewing, Hambleton, Cavenor, Hackett, Buck, A. Ewing, Galen, Farrell, Danaher, Kirchner, Rosing, Gordon, Lloyd, Neu, Otto, Usselman, Mitchell, Smith, Loeber, Donnelly, De Lapp, Gall, English, Julius, Wells, Bruser, McMahon, Palmer, Campbell, O'Connor, Hackley, Dessaint, Baroux, Orr, Regensburg, Grenebaum, Hammond, Saloman, McFadden, Purdy, Reinhard, Cleghorn, Keena, Wall, Moxon, Cox, Tallman, Reynolds, Paddock, McCoy.

JUNIOR DEPARTMENT.

Misses Claffey, A. Dillon, C. Campbell, Van Namee, Fishburne, C. Lancaster, Chirhart, Ginz, Jaeger, T. Ewing, Knighton, Strawn, Robinson, *par excellence*. Misses S. Semmes, Papin Crumme, Legnard, Paquett, Campau.

Hotels.

THE MATTERSON HOUSE, Corner of Wash Ave. and Jackson Street, Chicago, Ill. All Notre Dame visitors to Chicago may be found at the Matterson.

Civil Engineers & Surveyors.

C. M. PROCTOR [of '75], Civil Engineer of City and County of Elkhart. Office, 67 Main Street, Elkhart, Indiana. Special attention given to Hydraulic Engineering.

ARTHUR J. STACE [of '64], County Surveyor for St. Joseph County. South Bend, Ind.

Weekly Newspapers.

THE CATHOLIC UNIVERSE, an excellent Catholic and family newspaper, published every Thursday. Terms, \$2.50 per annum. Address, MANLY TELLO, Manager and Editor, 117 Erie Street, Cleveland, Ohio.

THE CATHOLIC COLUMBIAN, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, \$2 per annum.

D. A. CLARKE, OF 70.

THE AVE MARIA, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

L. S. & M. S. Railway.

On and after January 1, 1880, trains will leave South Bend as follows:

GOING EAST.

2 25 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 30 p.m.; Buffalo 8 05 p.m.

11 05 a.m., Mail, over Main Line, arrives at Toledo, 5 25 p.m.; Cleveland 10 10 p.m.; Buffalo, 4 a.m.

12 16 p.m., Special New York Express, over Air Line; arrives at Toledo 5 40 p.m., Cleveland 10 10 p.m.; Buffalo 4 a.m.

9 12 p.m., Atlantic Express, over Air Line. Arrives at Toledo 2 40 a.m.; Cleveland, 7 05 a.m.; Buffalo, 1 10 p.m.

4 50 and 4 p.m., Way Freight.

GOING WEST.

2 43 a.m., Toledo Express. Arrives at Laporte 3 35 a.m., Chicago 6 a.m.

5 05 a.m., Pacific Express. Arrives at Laporte 5 50 a.m., Chicago 8 20 a.m.

4 50 p.m., Special Chicago Express. Arrives at Laporte 5 40, Chicago 8 p.m.

8 03 a.m., Accommodation. Arrives at Laporte 9 05 a.m.; Chicago, 11 30 a.m.

7 30 and 8 03 a.m., Way Freight.

F. C. RAFF, Ticket Agt., South Bend.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Supt West Division., Chicago.

CHARLES PAINE, Gen'l Supt.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

Condensed Time Table, Nov. 10, 1878.

TRAINS LEAVE CHICAGO DEPOT, COR. CANAL AND MADISON STS. (West Side), ON ARRIVAL OF TRAINS FROM NORTH AND SOUTHWEST.

GOING WEST.

	No. 1 Fast Ex.	No. 7 Pac Ex.	No. 3. Night Ex.	No. 5. Mail.
Pittsburg,..... LEAVE	11 45 P.M.	9 00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 A.M.	10.12 "	2.55 "	7.45 "
Alliance,.....	3.10 "	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.50 "	2.26 "	7.13 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,..... ARRIVE	7.30 "	5.15 "	9.45 "	3.50 "
Crestlin,..... LEAVE	7.50 A.M.	5 40 P.M.	9.55 P.M.	.....
Forest,.....	9.25 "	7.35 "	11.25 "	.....
Lima,.....	10.40 "	9 00 "	12 25 A.M.	.....
Ft. Wayne,.....	1.20 P.M.	11.55 "	2.40 "	.....
Plymouth,.....	3.50 "	2.46 A.M.	4.55 "	.....
Chicago,..... ARRIVE	7.00 "	6.00 "	7.58 "	.....

GOING EAST.

	No. 4. Night Ex.	No. 2. Fast Ex.	No. 6. Atlan. Ex.	No. 8. Mail.
Chicago,..... LEAVE	9.10 P.M.	8.30 A.M.	5.15 P.M.	.....
Plymouth,.....	2.46 A.M.	11.48 "	8.55 "	.....
Ft. Wayne,.....	6.55 "	2.25 P.M.	11.30 "	.....
Lima,.....	8.55 "	4.20 "	1.30 A.M.	.....
Forest,.....	10.10 "	5.27 "	2.33 "	.....
Crestline,..... ARRIVE	11.45 "	6.55 "	4.05 "	.....
Crestline,..... LEAVE	12 05 P.M.	7.15 P.M.	4 15 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.45 "	4.55 "	6.55 "
Orrville,.....	2.26 "	9.38 "	7.00 "	9.15 "
Alliance,.....	4 00 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.23 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,..... ARRIVE	7.30 "	2.30 "	12.15 P.M.	3.30 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

This is the only Line that runs the celebrated PULLMAN PALACE CARS from Chicago to Baltimore, Washington City, Philadelphia and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

F. R. MYERS, G. P. & T. A.

St. Mary's Academy,

(One Mile West of Notre Dame).

Under the Direction of the Sisters of Holy Cross.

The course of Studies is thorough in the Classical, Academical and Preparatory Departments.

NO EXTRA CHARGES for French or German, as those languages enter into the regular course of studies.

Conservatory of Music, under the charge of a competent corps of teachers, comprises a large music-hall, and twenty-seven separate rooms for Harps and Pianos. A thorough course for graduation in Theory and Practice, Aesthetic Composition, large musical Library in French, German, English and Italian—four weekly lessons and daily practice, weekly lectures and recital.

In the Art Department the same principles which form the basis for instruction in the great Art Schools of Europe are embodied in the course of Drawing and Painting. Pupils in the Schools of Painting or Music may pursue a special course.

Those who have passed creditably through the Academic and Classical course receive the Graduating Gold Medals of the Departments. Graduating Medals are awarded to the students who have pursued a special course in the Conservatory of Music or in the Art Department.

Prize Gold Medals awarded in the following courses:—German, French, Christian Doctrine, Painting, Drawing and Domestic Economy, in the Senior Department; and for Polite and Amiable Deportment in both the Senior and Junior Departments.

Simplicity of dress enforced by rule. For Catalogue, address

MOTHER SUPERIOR,

St. Mary's Academy, Notre Dame P. O., Indiana.

C. & N.-W. LINES.

The Chicago & North-Western Railway,

embracing under one management the Great Trunk Railway Lines of the WEST and NORTH WEST, and, with its numerous Branches and connections, forms the shortest and quickest route between Chicago and all points in Illinois, Wisconsin, Northern Michigan, Minnesota, Iowa, Nebraska, California and the Western Territories. Its

OMAHA AND CALIFORNIA LINE

is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its

CHICAGO, ST. PAUL AND MINNEAPOLIS LINE is the short line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minnesota, Duluth, and all points in the Great Northwest. Its

LA CROSSE, WINONA AND ST. PETER LINE is the best route between Chicago and La Crosse, Winona, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Southern and Central Minnesota. Its

GREEN BAY AND MARQUETTE LINE is the only line between Chicago and Janesville, Watertown, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Negaunee, Marquette, Houghton, Hancock and the Lake Superior Country. Its

FREEPORT AND DUBUQUE LINE

is the only route between Chicago and Elgin, Rockford, Freeport, and all points via Freeport. Its

CHICAGO AND MILWAUKEE LINE

is the old Lake-Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

PULLMAN PALACE DRAWING-ROOM CARS are run on all through trains of this road.

New York office, No. 415 Broadway; Boston Office, No. 5 State Street; Omaha Office, 245 Farnham street; San Francisco Office, 121 Montgomery Street; Chicago Ticket Offices, 62 Clark Street, under Sherman House; 75 Canal, corner Madison Street; Kinzie Street Depot, corner of W. Kinzie and Canal Street; Wells Street Depot, corner Wells and Kinzie Streets.

For rates or information not attainable from your home ticket agents, apply to

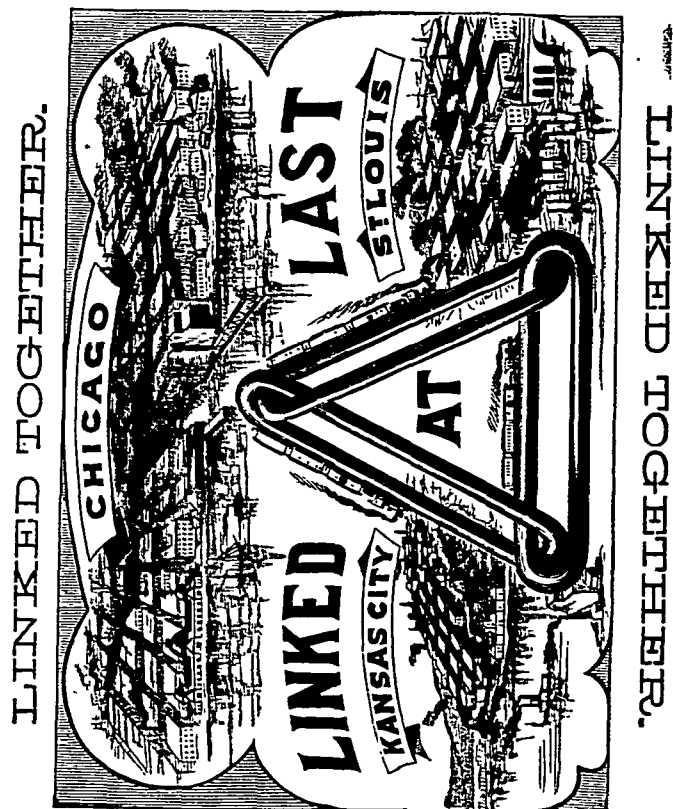
W. H. STENNETT,

Gen. Pass. Ag't., Chicago.

MARVIN HUGHITT,

Gen. Manager, Chicago.

Three Great Cities of the West



BY THE CHICAGO & ALTON R. R.

The entire Trains, consisting of an entirely new and superior equipment of Baggage Cars, Day Cars, Smoking Cars, Palace Reclining Chair Cars and Pullman Palace Sleeping Cars, run through direct, without change, from

CHICAGO TO KANSAS CITY,

CHICAGO TO ST. LOUIS, and

ST. LOUIS TO KANSAS CITY.

No extra charge for seats in the finest Reclining Chair Palace Cars in the world.

UNION DEPOTS IN CHICAGO, ST. LOUIS AND KANSAS CITY.

No Change of Cars of any Class between CHICAGO and KANSAS CITY, CHICAGO and ST. LOUIS, CHICAGO and PEORIA, ST. LOUIS and KANSAS CITY, ST. LOUIS and QUINCY and KEOKUK, and ST. LOUIS and PEKIN and PEORIA.

The Best and Quickest Route from Chicago to MEMPHIS, MOBILE, NEW ORLEANS AND ALL POINTS SOUTH VIA ST. LOUIS.

The Short Line to

Missouri, Arkansas, Kansas, Texas, Colorado, Nebraska, Arizona, New Mexico, California, etc.

The Great Excursion Route between the North and South, and to and from Kansas Lands and Colorado Health Resorts and Mining districts.

MEALS IN PALACE DINING CARS, 75 CENTS.

For Tickets and information apply at any coupon Ticket Office in the United States and Canada, or to

JAMES CHARLTON,

General Passenger and Ticket Agent,

Cor. Dearborn and Adams sts., Chicago

W. C. VAN HORNE,
Gen'l Superintendent.

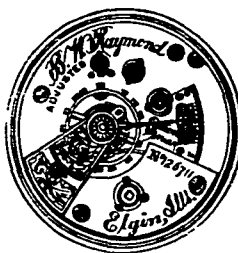
J. C. McMULLEN,
Gen'l Manager.

The Lemonnier Library,

Established at Notre Dame in 1872 for the use of the Students.

Donations of books, pamphlets, periodicals, &c., for the re-establishing of this Library, which was destroyed by the late fire, are respectfully solicited and will be gratefully received and acknowledged by the librarian. Please address

J. F. EDWARDS.
NOTRE DAME, INDIANA.



EDWARD BUYSSE,

DEALER IN

Watches, Clocks,

AND

JEWELRY.

All Kinds of Engraving Done.

SOUTH BEND, INDIANA.



Great Art, Literature and Education.

A PAPER of sixteen pages devoted exclusively to the publication of Original and Selected Tales, Stories and Poetry; Biography and History; with notices of the progress of the Arts, Science, and General History.

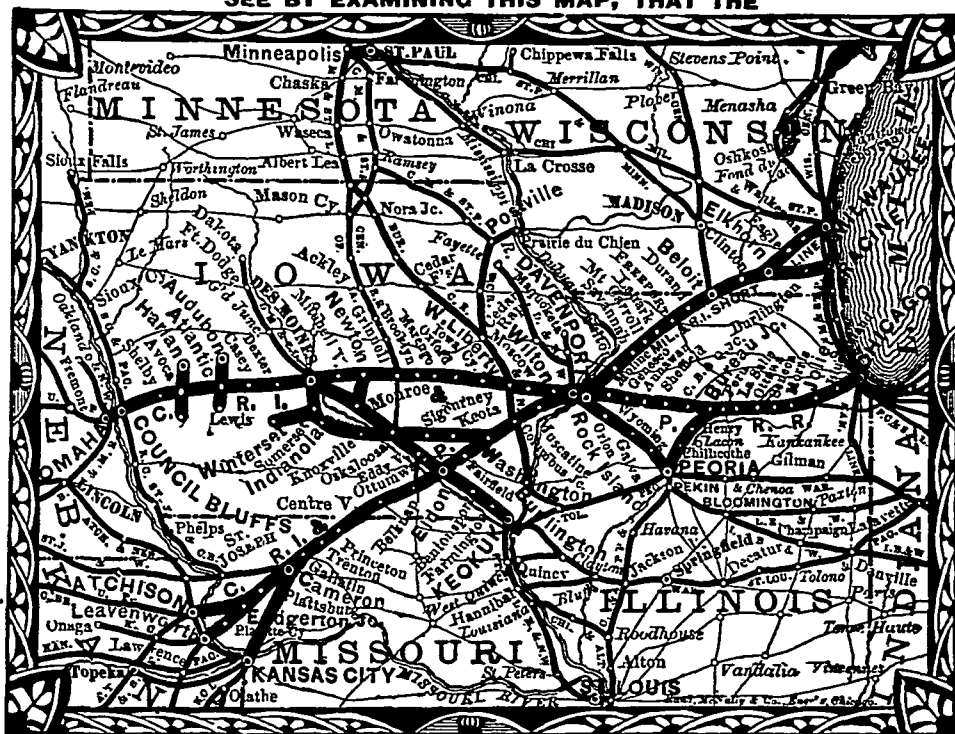
Beautifully illustrated.

Mail Subscribers, for one year - - - - - \$3.00

Address, McGee's Illustrated Weekly
Box 2126
121 WAVERLY PLACE, NEW YORK.



WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST!

Its main line runs from Chicago to Council Bluffs, passing through Joliet, Ottawa, La Salle, Geneseo, Moline, Rock Island, Davenport, West Liberty, Iowa City, Marengo, Brooklyn, Grinnell, Des Moines (the capital of Iowa), Stuart, Atlantic, and Avoca; with branches from Bureau Junction to Peoria; Wilton Junction to Muscatine, Washington, Fairfield, Eldon, Belknap, Centerville, Princeton, Trenton, Gallatin, Cameron, Leavenworth, Atchison, and Kansas City; Washington to Sigourney, Oskaloosa, and Knoxville; Keokuk to Farmington, Bonaparte, Bentonsport, Independent, Eldon, Ottumwa, Eddyville, Oskaloosa, Pella, Monroe, and Des Moines; Newton to Monroe; Des Moines to Indianola and Winterset; Atlantic to Lewis and Audubon; and Avoca to Harlan. This is positively the only Railroad, which owns, and operates a through line from Chicago into the State of Kansas.

Through Express Passenger Trains, with Pullman Palace Cars attached, are run each way daily between CHICAGO and PEORIA, KANSAS CITY, COUNCIL BLUFFS, LEAVENWORTH and ATCHISON. Through cars are also run between Milwaukee and Kansas City, via the "Milwaukee and Rock Island Short Line."

The "Great Rock Island" is magnificently equipped. Its road bed is simply perfect, and its track is laid with steel rails.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful prairies of Illinois and Iowa, in one of our magnificent Dining Cars that accompany all Through Express Trains. You get an entire meal, as good as is served in any first-class hotel, for seventy-five cents.

Appreciating the fact that a majority of the people prefer separate apartments for different purposes (and the immense passenger business of this line warranting it), we are pleased to announce that this Company runs Pullman Palace Sleeping Cars for sleeping purposes, and Palace

PULLMAN PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, KANSAS CITY, ATCHISON, and LEAVENWORTH.

Tickets via this Line, known as the "Great Rock Island Route," are sold by all Ticket Agents in the United States and Canada.

For information not obtainable at your home ticket office, address,

A. KIMBALL,
Gen'l Superintendent.

Dining Cars for eating purposes only. One other great feature of our Palace Cars is a SMOKING SALOON where you can enjoy your "Havana" at all hours of the day.

Magnificent Iron Bridges span the Mississippi and Missouri rivers at all points crossed by this line, and transfers are avoided at Council Bluffs, Kansas City, Leavenworth, and Atchison, connections being made in Union Depots.

THE PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLLOWS:

At CHICAGO, with all diverging lines for the East and South.

At ENGLEWOOD, with the L. S. & M. S., and P., Ft. W. & C. R. Rds.

At WASHINGTON HEIGHTS, with P., C. & St. L. R. R.

At LA SALLE, with Ill. Cent. R. R.

At PEORIA, with P. P. & J.; P. D. & E.; I. B. & W.; Ill. Mid.; and T. P. & W. Rds.

At ROCK ISLAND, with "Milwaukee & Rock Island Short Line," and Rock Isl'd & Peo. Rds.

At DAVENPORT, with the Davenport Division C. M. & St. P. R. R.

At WEST LIBERTY, with the B. C. R. & N. R. R.

At GRINNELL, with Central Iowa R. R.

At DES MOINES, with D. M. & F. D. R. R.

At COUNCIL BLUFFS, with Union Pacific R. R.

At OMAHA, with B. & Mo. R. R. in Neb.)

At COLUMBUS JUNCTION, with B. C. R. & N. R. R.

At OTTUMWA, with Central Iowa R. R.; W., St. L. & Pac., and C. E. & Q. R. Rds.

At KEOKUK, with Tol., Peo. & War.; Wab. St. Louis & Pac., and St. L., Keo. & N.-W. R. Rds.

At CAMERON, with H. St. J. R. R.

At ATCHISON, with Atch., Topeka & Santa Fe; Atch. & Neb. and Cen. Br. U. P. R. Rds.

At LEAVENWORTH, with Kan. Pac., and Kan. Cent. R. Rds.

At KANSAS CITY, with all lines for the West and Southwest.

PATRICK SHIOKEY,

PROPRIETOR OF THE

NOTRE DAME AND ST. MARY'S
'BUS LINE.

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superior of both Institutions.

P. SHICKEY.

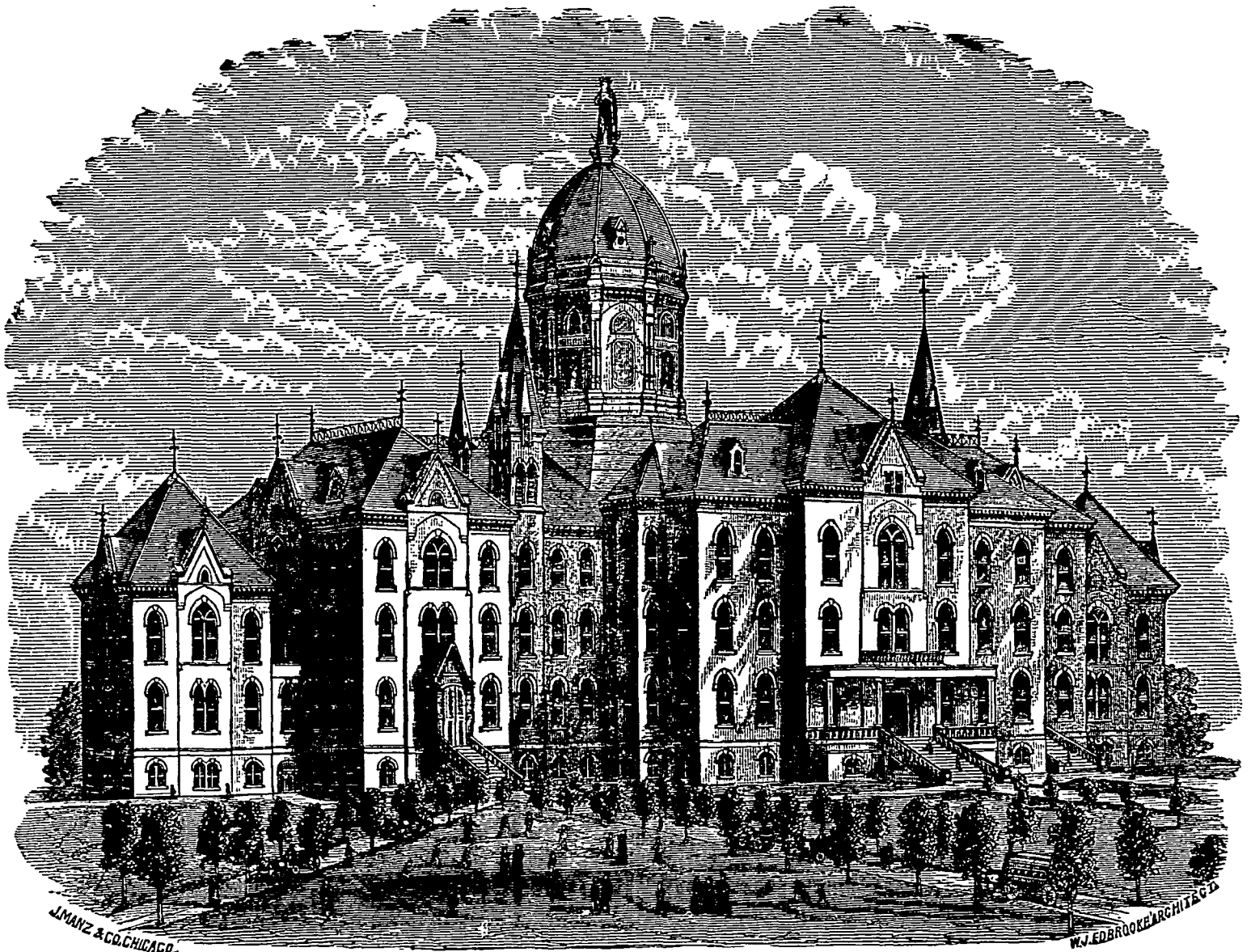
JAMES BONNEY,

THE PHOTOGRAPHER.

Corner Michigan and Washington Sts.,

SOUTH BEND, - - IND.

UNIVERSITY OF NOTRE DAME, INDIANA.



The New Notre-Dame.

(MAIN BUILDING)

THIS UNIVERSITY was founded in 1842, and chartered by the Legislature of the State of Indiana in 1844, with power to confer all the usual degrees. The buildings are on an eminence near two small picturesque lakes of pure spring water, in the fine and healthy farming region of the St. Joseph Valley, and scarcely a mile from the river. The College can be easily reached from all parts of the United States and Canada by means of three great trunk lines of railway—the Lake Shore and Michigan Southern, the Chicago and Lake Huron, and the Great Western and Michigan Central; the first two passing within a mile of the College grounds, and the last connecting at Niles with the railway between that city and South Bend.

The College buildings are massive and commodious, and capable of giving accommodation to five hundred resident students.

The UNIVERSITY affords every facility for acquiring a thorough knowledge of

**CLASSICS,
MATHEMATICS,
SCIENCE,**

**LAW,
MEDICINE,
MUSIC.**

To such as wish to devote themselves to Commercial pursuits, NOTRE DAME gives a more complete business training than can be obtained in any purely Commercial College.

THE COMMERCIAL COURSE

has always received the most careful attention on the part of the officers and Commercial Faculty of the Institution.

In all the courses, the best systems of teaching are adopted, and the best authors for each branch selected.

New Students will be received at any time, their term beginning with date of entrance.

CATALOGUES, giving full particulars, will be sent free, on application to the President,

Very Rev. W. CORBY, C. S. C., Notre Dame P. O. Indiana.